

LIVING ORTHODOXY



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COVER PHOTO: Skete of the Prophet Elias, Mount Athos; photo by Fr. John Milander, formerly of Holy Trinity Monastery, Jordanville.

CONTENTS

Why Do Orthodox Christians Use That Funny Calendar?	3
A Modern Pilgrimage to Mt. Athos: photo-essay	6
THE SUFFERING OF THE HOLY MARTYS ADRIAN AND NATALIA	1
Orthodoxy Or....?	11
Letters from our Readers	12
Hogar de Ninas	14
Concerning the Veneration of the Martyr-King Edward	16
Agape Community Notes	17
From the Press Bookservice	19
From the Fathers	20

WHY DO ORTHODOX CHRISTIANS USE THAT FUNNY CALENDAR?



The Nativity of Our Lord on the 7th of January?! Pascha a week or two or more after the Easter bunny has finished his rounds? Yes...but not exactly. From the beginning of Christian history, there have been two components to the Church calendar, and it is important to understand their relationship, if we are to understand the 'calendar problem'.

The two components are related, and are both dependent upon a revision of the calendar which was imposed upon the people of western Europe in 1582 by Pope Gregory XIII of Rome (but not accepted in Great Britain and the North American colonies until 1752). Prior to that time, the entire 'civilized' world had used the same calendar—the 'Julian' calendar—for both religious and civil purposes. But the astronomical scientists of that new humanist era convinced Pope Gregory that the old calendar was in error—that it did not properly match astronomical events—and should therefore be changed.

In our 'modern' world, we may take it for granted that this was a perfectly reasonable action to take. But we would do well to pause a moment and ask ourselves with what sort of celebrations the Church is really concerned. The Church has never celebrated the solar solstices or the equinoxes...and it was to coincide 'properly' with these that the calendar was readjusted at that time...creating what is now known as the 'Gregorian calendar'---the calendar in common civil use, and the only calendar known now to Roman Catholics and Protestants.

However, this 'new' calendar was repeatedly condemned by Orthodox councils and synods in the centuries following its adoption (and, as previously noted, long resisted by non-Roman portions of the western world ---of which echoes exist even into our own day, as there are still people living in Appalachia who can remember the celebrations in their grandparents' days of 'old Christmas'...on the Orthodox date!). These condemnations did not come about solely as a result of antiquarian interest, or a hide-bound 'traditionalism'.

Rather, they arose out of two well-founded concerns. First---that the motive for the 'correction' had nothing whatever to do with Christian worship (and the calendar is, for Christians, first and foremost, a component of the liturgical life of the Church). And second---that the adjustment corrupted the decree of the ecumenical First Council of Nicaea concerning the determination of the date of Pascha.

The date of Pascha, which was a source of considerable difficulty in the early days of the Church (for the methods for determining it varied from place to place in the Church), was one of the serious questions undertaken by the Council...for the entire Church felt that it was undesirable for such a feast to be celebrated at different times in different places. The conclusion of the Council was that the Feast should be kept in relationship to the Jewish Passover feast (rather than on an absolute calendar-date...following which it would fall on a different day of the week each year). An appropriate formula for its determination was adopted, such that Pascha would always follow closely after Passover (and the Council stipulated that that should be the result). And so the matter rested for many centuries.

But when the Nicene formula is applied to the Gregorian calendar (which in the twentieth century is 13 days in advance of the Church calendar), the result is that the proposed date for 'Easter' most often falls during, or even before, Passover...in contradiction to the decree of the Council. And so it is that, most often, Orthodox Pascha comes a week or more after the non-Orthodox world has celebrated the Resurrection Feast. With the exception of the Finnish 'Orthodox' Church, nowhere has any Orthodox body accepted this anticanonical date for Pascha...but there are indications that some so-called Orthodox jurisdictions may have such an action in mind.

All this might be but a footnote to schismatic sectarian history, of little interest to Orthodox Christians---had not a large number of na-

tional 'Orthodox' Churches within the past few decades undertaken to join the 'modern' world by adopting the papal (Gregorian) calendar for all purposes except the determination of the date of Pascha. And this brings us to the other component of the 'calendar problem'---the cycle of festivals of the saints and other feasts which are celebrated on fixed dates (rather than being dependent upon the variable date of Pascha).

Consequently, we now face the spectacle of local churches within close proximity to one another, all calling themselves Orthodox, which celebrate the feast of Our Lord's Nativity thirteen days apart (as well as all the other 364 feast-days of the Church year)...while one Church is celebrating the Nativity, another is still in the midst of the Fast in preparation for that feast. This is bad enough in itself...but the effects of this peculiar situation go even farther---for the sanctoral and paschal cycles of the Church calendar are inter-related. For those who presume to use a 'new' calendar, in some years the Apostles' Fast (which begins according to the paschal cycle, but ends according to the sanctoral cycle) disappears altogether.

All such problems aside, there yet remains the question of the motivation for any change to the 'new calendar'. Either such a change must be made because one has accepted the argument that solar accuracy of the calendar is of paramount importance...or because one has come to the conclusion that synchronization of calendars with the Pope, the Protestant denominations, and the business world is of greater importance than maintaining liturgical unity with true Orthodox Christians throughout the world and throughout history. Further, as we have already noted, such a change is in defiance of numerous Orthodox councils throughout the past five centuries.

Thus it is that true Orthodox Christians throughout the world continue to use the historic Church calendar...walking through time to the 'beat of a different drummer' from that which guides the business world, sectarian churches, and would-be 'modern Orthodox' Christians. We do indeed celebrate the Nativity of Our Lord on the 25th of December, as the Church has for centuries...but if we are to mark that date on a civil calendar, must turn to the page for the 7th of January of the following year to do so. A bit of a nuisance sometimes...but the nuisance arises from the apostasy of the modern world (of which the calendrical problem is only an extrusive symptom---the rot is deeper within), not from any 'antiquarianism' on the part of true Orthodoxy.

Given this apostasy, the disjunction in calendars actually has a positive 'fringe benefit' for true Orthodox Christians. Sadly, what the world, for the most part, celebrates as 'Christmas' on the 25th of December bears little relationship to what true Orthodox Christians celebrate as the Nativity of Our Lord on that other 25th of December thirteen days later. And what it celebrates as 'Easter' bears equally little relationship to Orthodox Pascha. The same could be said of the many other feasts....but for the most part they are ignored by a modern world too preoccupied with the business at hand to take much notice of the commemorations of the martyrs and the full celebration of the redemptive events of the life of Our Lord. So it is actually somewhat of a relief to live in a 'calendar ghetto'...and to be more easily able to tell the sheep from the goats.

A MODERN PILGRIMAGE TO MOUNT ATHOS

A Photo-essay by Konstantine Molchanov

In the winter of 1981, I made my second pilgrimage to the Holy Mountain of Athos. The thing which struck me most was how little it had changed since my first visit, and the feeling that it hadn't changed for centuries. As rapid change is characteristic of our modern world, it is incredible that an institution so old could survive relatively intact.

For those who have never heard of it, Athos is a peninsula in the north of Greece, which is like a separate kingdom of monasteries. No women or female animals are allowed there, and the monks live a way of life unchanged for centuries. Mount Athos itself is a mountain which dominates this small kingdom. Monks and pilgrims climb to the top to celebrate the Feast of the Transfig-



oration of Our Lord. A friend of mine who visited Athos in the 1960's said that at that time it could have been characterized as a dying institution. Happily, it is quietly beginning to show new signs of life. A new generation of monks is appearing. Some of the monasteries have young, highly educated priests and abbots. European monks, converts to Orthodoxy, are scattered about the Holy Mountain.

Mount Athos is unique among all places of pilgrimage in that it is under the special protection of the Mother of God. As des-



cribed in the history of Athos: "According to one tradition, the Virgin Mary, accompanied by St. John the Evangelist, was on her way to visit Lazarus in Cyprus, when a sudden storm arose, and her ship was carried to Athos. They are said to have come ashore close to the present Iveron Monastery. There, the Holy Virgin rested for a while and, overwhelmed by the beauty of the place, she asked her Son to give her the mountain, despite the fact that the inhabitants were pagans. In response, a voice was heard, saying: 'Let this place be your inheritance and your garden, a paradise and a haven of salvation for those seeking to be

saved.' Thus the Holy Mountain was consecrated as the inheritance and the garden of the Mother of God."

Mount Athos is laden with spiritual, material and historical treasures. The land itself ranges from lush forests to nearly desertlike cliffs. The monasteries are like little walled medieval cities, with narrow, winding streets. They are generally surrounded by gardens and orange



groves, which overlook the ocean. Particularly stunning are the churches. Somber and mystical, they are illuminated only by candles, and contain ancient icons in iconostases of gold. Many of the walls are covered with frescoes. Each church contains many relics, put out for veneration on long tables, of the most famous saints of Orthodoxy. The services are conducted according to the ancient Athonite typicon. On the eve of a major feast, the vigil may start at seven at night,

and not end until nine the next morning---giving you the feeling of Pascha in January or August.

Athonite monks live a number of different ways. Some live in monasteries, which may contain 30-50 monks. Others live in kellia or sketes, smaller houses with 6-10 monks living under an elder. The most austere way of life is led by the hermits, most of whom live in Karoullia, on the southernmost tip of the peninsula. Here, members of the Russian Imperial Court lived close to simple peasants. The dwellings of



the ancient hermits can still be seen, and they are shocking in their austerity. Small caves, they are no more than ten to fifteen feet long. The monks slept directly on the stone floors, their only possessions being a few books. The only way to reach these caves is by climbing a chain, which is suspended down the side of a cliff rising nearly vertically from the ocean. The sun beats directly on the rocks, making a desertlike climate. It was particularly interesting one

day to see a collection being taken up for the Orthodox Mission in Uganda—especially touching to see these hermits, some giving their last few drachma in support of this new center of Orthodoxy. Nowadays Russian, Serbian, Greek and Dutch monks live here close to each other.

Athonite monks support themselves by a variety of crafts, such as icon painting, the restoration of ancient books, and the making of incense---the secrets of which are jealously guarded and passed down from generation to generation. Each monastery and kellia has a long history, giving one a unique feeling of being in a different world, immersed in timelessness.

Athos cannot long survive in its present form. Already, threats are being made to its spiritual and physical survival. Indifference is the most powerful weapon of the enemy. Pilgrims---visit, while there is time, this 'paradise and haven of salvation for those seeking to be saved.'



THE SOLEMN FEAST OF THE HOLY MARYRS ADRIAN AND NATALIA
IN HONOR OF THE PROTECTION OF THE CATHOLIC FAITH



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St. ^{the}
of
the
+ he does. While all the

ok part he flared up
that the Christians or no
peror he enter'd in for
once as he had
who know'd a few r
g them, and hemm'd in
the emperor. The emperor
gan to betray his power & first of all he call'd the
provinces of the imperor a break ing
then he reward

Certain w'm. & knell of a marchion
Christian & so of, said it, and for
ther God Subsunday, & were at all times, and
rived at the next day & the next day & next day, &
the number of twenty-three
back to the city's before it was

A that me the imperor
there to offer or firs
were leading the tribunes
them that fount three edict, that when that was done
his chariot to bat, & a certain place to stand nearer to
him, the emperor ask'd them whence they had come. "We are nations of
this land, but we're by faith." "I am set that ye have not
what manner of torture w' them that call themselves Christians?"
continued the emperor. "We're bearded," i said to him, "and have
laughed at thy friends, & at taken him to mock them through his
children who did like a god, whose master thou art" answered, the
empero' said I'll be well has. How dare you come, for I do high
at me? "By the grace of God, we're here for your sake
stretch the hand and beat them to their wives, and when we
see wher their soft chit, we'll be free from my
hands!" And the martyrs were beaten by the soldiers, but w'
they were deriding his terror,
K. & over & over again however that he us
ion whatever tortre
ence the mber
the emperor,
P' for your sake we're
in you're self
destroy here we're
have wrought no evil!"

Then the emperor ordered his soldiers, saying "Strike them with stones about the mouth." And straightway taking up stones in their hands, his servants began to smite the martyrs about the mouth, but they did all so much harm to them as to themselves, for they went insane, and with those self same stones broke each others' jaws.

And the saints said to the tyrant Maximian. O iniquitous hater of God, without mercy thou dost beat us who are in no wise guilty before thee, but an angel of God shall say thee and shall destroy all thine impious household. Thou canst not sate thyself on the torments wherewith thou dost torture us in the course of so many hours and with such brutality, yet incomparably greater torments await thee thyself. Apparently thou hast not given thought that we have the same body as thou hast, with the sole difference that thine is befouled and impure, whereas ours is cleansed and sanctified by Holy Baptism."

Angered all the more by such words, the tyrant Maximian cried out: I swear by the great gods that I shall give the command for your tongues to be cut out, that others, seeing you, might learn not to contradict their masters!" But the martyrs of Christ replied. 'Take heed, O impious tyrant, if thou despisest and tormentest these servants who oppose their earthly masters, then why wouldest thou compel us to oppose the Lord our God? Or wouldest thou that these torments which are prepared for thee should befall us as well?' 'Tell me,' said Maximian, 'what torments are prepared for me?' "That which God hath prepared for the devil and his angels," he said, replied. He hath also prepared for you, the vessels of the devil, namely the fire which cannot be quenched, the worm which cannot be satisfied, unceasing torment, everlasting punishment, the damnation of hell, the outer darkness, where there is weeping and gnashing of teeth, and many other tortures innumerable."

"I swear, I will have your tongues cut out!" cried the tyrant. "Thou fool," replied the saints, "if thou cuttest out those organs wherewith we glorify God, our breath shall all the more easily reach Him and our hearts shall cry out to Him with yet greater force, and our blood shed by thee shall like a canon raise its voice to the Master, proclaiming that we are suffering in innocence."

Hearing the saints reply thus, the impious emperor commanded that they be put in iron chains and cast into prison, and that their names and statements be recorded in the minutes of the court.

When they led the saints to the palace of the tribuna to record their names, one of the officers thereof, a man of exalted station by the name of Julian, an adherent of the Hellenic impurity, having witnessed the steadfast courageous suffering of those martyrs approached them and asked,

and see if I can tell you
about the time when I was sent
to the castle of the Duke of
Burgundy, where he had me
into his service. And when
I was there, he caused me to
be driven before him in prison
mind to be set free.
though the Duke
which he
compenie
hath done
be th
and he
see him
also
hull in
ent to a caper
the
denmed.

In this way I have
summarily told the presence, in the
of thy wife, of the Duke
I have
I have of the Duke
not argued, nor
acknowledged, nor
the 1st of November, 1569, I shall ent
the true God to me
raged as the more by it is known
that he was weighed down with
the other martyrs upon him, the day when he died he fell over to
torture.

One of Turin's slaves, asterning to make all possible speed
informed his mistress Nelly a, Adria, who said they had put his mas
ter in fetters and taken him to prison. Hearing this, Nelly was filled with a great fear. Weeping bitterly and rending her garments, she asked
the slave, "For what or me have they imprisoned my husband?" The ser
vant answered, "When he witnessed how certain people were tortured, or

the name of someone called Christ, and that they refused to obey the emperor's edict, or to renounce their faith after sacrifice to the gods, our master asked the slaves to enter his name among those of the condemned, for he desireth to die with them." "Art thou certain that thou knowest why they were torturing those men?" Nataia again asked the servant. "I have told thee," he answered, "that they were being tortured because of someone named Christ, and because they would not obey the emperor's command to worship the gods."

Then Nataia repented greatly in spirit and ceased to weep, she cast off her torn garments and, arraying herself in her very best, made her way to the prison. The daughter of such parents who believed in God, Nataia had always been afraid of death. Her faith in Christ to anyone, she had kept it secret, for she saw the persecutions and torture to which the Christians were subjected by the emperor. But now, hearing that her husband believed in Christ and died, she came entered with those who were condemned to torment. She too resolved to declare herself to be a Christian.

Entering the prison, the blessed wife knelt at her husband's feet and, kissing his fetters, said: "Blessed art thou, O Adrian my lord, for thou hast found a treasure which thou didst receive from thy parents, for thus is a man blessed who feareth God." "Yes, my lord, at such a young age thou hast by thy faith in Christ acquired such riches as thou wouldst not have attained even in old age, hadst thou remained in the Hellenic empire. Now thou shalt depart to everlasting life and I find a treasure such as they will not receive who attain great wealth for themselves and acquire estates. There, they will have no time to acquire anything, to lend or to borrow anything from anyone, when no one can be delivered from eternal death in hell and from the torments of Gehenna, there, none shall help another, neither a father his son, nor a mother her daughter, nor shall great earthly wealth aid him that hath gathered it, nor shall a slave help his master, but each will have to endure his own punishment. But all of thy virtues, my lord, shall accompany thee to that place to clear thee from Him that blessedness prepared for them that love Him. Go forth to Him with boldness, without fear of the judgment which is to come, for, o! thou hast already vanquished the irreconcilable flame and the rest of the torments! I beseech thee, my lord, remain steadfast in the almsgiving to which thou hast been summoned by God's clemency. Let thyself be turned from thy good path neither by pride for the beauty of thy youth, nor by love for thy kinfolk, or friends, or servants, or handmaids, orught that is of earth, for all proceedeth to ades and decay, but keep before thine eyes one thing alone that which is eternal, and cast not thy gaze towards

the corruptible and transient goods of this world. Be not swayed by the
duplicitye discourse of thy knyf-folk and fr[ie]nds, lest they dissuade thee from
the F[ri]endly ther-walked course. Despise their blandishments, reject
their cou-sels and pay no heed to their deceipte words, direct thine eyes
only at those holy martyrs whiche are with thee feed her worte and emu-
late her perience without wavering. Hearke to me then in the tym[er] and his
divers torment, for he shal be quicklye to hand, but we shal
be in ev'ry est q[ui]etnesse from Crist o H[oly] Heaven for His servantes wh[om] suffer
for Him."

And Jesus said to Natia, sit down, and when I have the hour at noon they shall come from Adagin's feet, his right hand shall be raised, and his left hand shall be cast down before them, she knelted her father saying, O my father, I entreat you, with over the 12th of your age, to purify me the end, pointing out to him the future recompence of rewards, for he did offer her a wood to her husband, like as you do, I am torred, and can't bed, for which suffering ye sha receive eterna recompence as a reward for his soul to your sons, and be ye his father in place of his parents according to the flesh, who were impotent strengthen him with your holy conseil, that, possessed of invincing belief, he in the complete the course of his sufferings."

The saying Nataia turned back to Adriat, who was imprisoned in the deepest dungeon. "Mind thee, my son," she said, "make no play or thy youth and innocence of body thy bair, of cawse be fayld for he arms. Take me up f they posse me, at the dickerer t' repeat this and ava thee record certe there is no better man to defend his country than a fighting daurter like me, and the more I do for he gries and we at the village."

W e r e d i s t r i b u t e d
H o w e v e r i t i s
N o w t h a t t h e
C o m m u n i c a t i o n s
H a s w a y s

He was of the type of - - - home, a penitentiary. He had married at a time when he was freed of his wife before the approaching marriage. Hearing of this, Ned would say, "I don't see how a man can be free, him? It's not pos-

able that my husband hath separated himself from the holy martyrs?" During this conversation, however, one of her servants came and said, 'Dost thou know, my lady, that our master is freed, and draweth nigh unto our house?' Thinking that he had renounced Christ to gain his freedom, Natalia was greatly troubled and lamented bitterly. Seeing through the window that he was approaching their home, she cast aside the hand-work on which she had been working and, rising forthwith, shut the door fast and said, 'Depart from me, thou apostate who hast deceived thy Lord — cannot hold converse with one who hath rejected God, and I shall not listen to thy false words! O godless and most wretched of men! Who impelled thee to undertake a task which thou couldest not carry through to the end? Who hath separated thee from the saints? Who hath enticed thee to withdraw from their fellowship? What hath put thee to flight even before issuing forth to battle? Thou hast not even seen the enemy, yet hast already cast down thy sword; his boit hath not even been oosed at thee, and thou art already wounded!' I was amazed, thinking that perhaps something good might come from a godless generation and an impious city! Could it be that a pure offering might be made to God by an offspring of the tyrant? Can incense be sweet-smelling to the Most High if offered by those who are guilty of innocent blood? What shall I do, wretch that I am, who have bound myself in wedlock to this impious man? I have not been accounted worthy to be called the wife of a martyr, nay, on the contrary, I have become the wife of an apostate. Shortl ved hath been my joy, it hath become everlasting mockery. For a short time I was praised among women, but now I shall have to endure unceasing scorn from them!"

The blessed Adrian, standing at the door and hearing Natalia speak thus, rejoiced at heart and was strengthened further for his contest, aflame all the more with a desire to fulfil what he had promised to Christ God. He marvelled that his young wife, who had but lately married him, would speak so, for they had been wed but thirteen months. Seeing his wife's great inf., Adr. knocked at the door, pleading with her: "Open thou the door to me, O my lady Natalia — I have not fled from torment, as thou thinkest; y, I could not art thus have come to take thee with me, as I pro- ed, lat thou m ghtest beho d our end." But Natalia refused to believe his words, and continued to reproach him. "Behold, how this transgressor doth deceive me!" Behold how this second Judas ieth unto me! Depart from me, lest I say thee' And she would not unlock the door. "Unlock the door and make haste to open unto me," pleaded Adrian, "for if I depart without seeing thee, thou shalt grieve over it, for I must very soon return. The holy martyrs have touched for me, and if I do not return at the appointed hour, the wardens will inquire after me, and if I am not there

the holy martyrs will have to bear my torments as well as their own. And they be able to endure tortures for me when they themselves are barely alive? Hearing this, Natalia straightway joyful, threw open the door, and they flew into each other's embrace.

"Blessed art thou, O my spouse," said Adrian. "Thou alone camest to know God, that thy husband might be saved. Now, O my wife, thou overest thy husband. Blessedness shall be thy cross therefore, for although John himself dost not endure torment, yet thou dost just participate in the sufferings of the martyrs in thy sympathy for them."

And taking his wife by the hand, Adrian departed hence with her. On the way he asked her: "How shall we dispose of our property?" Natalia answered: "Set as dearest care for that which is of the world, O my lord, lest it lead thy mind astray. Concern I not and be not anxious of winning the contest to which thou hast been called. For the world is of this earth, corruptible and harmful to the soul; profit thou not in it, fearing and receiving the everlasting beatitude of the world and those saints with whom thou shalt walk in the light."

And, entering the prison, the two lay themselves down side by side before the holy martyrs and, kissing their feet, looked at their wounds had festered and that maggots were falling from them, and that due to the iron chairs wherewith they were bound, their today members were parting one from another. Then forthwith she disengaged her serving maid to her home to fetch fine linen and bandages. And when had been brought, Natalia bound up the wounds of the martyrs with her own hands and, as far as was possible, alleviated their unbearable suffering. Remaining in the prison seven days, until they departed for trial.

When the day appointed for the trial had come, the emperor Maximian took his place at the tribunal and commanded that all the prisoners be brought to him. His servants went immediately to the prison to fulfil them of the emperor's command. Seeing, that they were cast stark of body, due to the grievous wounds, that they could not walk, the other arts bound all the martyrs together in a single chain, like a herd of cattle. But they led Adrian behind them all, binding his hands before his back.

When they reached the judgement hall, the emperor was informed that the prisoners had been brought in. "Brace them all in together," the emperor commanded, "that they might behold each other's torment, bring them forth stripped naked, ready for torture." But the warden of the prison told the emperor: "O emperor, those who were to suffer before cannot be brought hither for testing. Give the command that Adrian alone be brought forth, for he is yet strong and healthy of body, and can endure the various torments. But the bodies of the others have festered, one can see the bones

thru'g their wounds, and if one beginneth to torture hem afrest, they w
d e forthw th, without enduring the many tortures prepared for hem. We
do not wish them to d e after a brief session of torment, we those whose
qu l t s neg a ble, therefore, give them a space of time to recover their
heat h and grow strong, that they m ght later bear greater armes for
the r iniquity."

Then the emperor commanded that Adrian be brought before him. Strip
ping Adrian of his vesture, the servants handed him the instruments of tor
ture, that he m ght hold them in his own hand. And the holy martyrs said
to him "Blessed art thou, O Adrian, that thou hast been freed to bear thy
cross and follow Christ! Beware, do not fear, I am not da k and do not
lose thy reward. Take a e, and leave I sten thy treasure. So art I
afraid of sble torment, but direct thy gaze towards the reward w
to come. Go forth bold y and put thy trust in our S a m e! Know that the suf
ferings of this present time are not worthy to be compared w h h the gl
which sha l be revealed." St. Rom 11:23. Verily, certe, in con
cordance with God's mercy.

And the blessed Nazarene said to him "Darest thou, my lord, to
the one God alone, and may thy heart fear nothing? The lab r is short, but
the rest is unendng, the suffering is brief, but the glory of martyrdom
ever astng. Endure the pain but for a little time, and thou shalt share
re oce w th the angels. If, serving an earthly ruler, thou didst take care
to gather in the east tribute, and thou didst not spare thy heat h and wast
ready to die in battle, then shouldst thou not now endure a manner of tor
ments w th yet greater va or, and die for the King of Heaven, with whom
thou shalt thyself reign?"

When they brought Adrian before the impious Emperor Maximian, cast
ing his gaze upon him he asked "Dost thou still remain in thy foolishness
and desire to end thy life?" "I have told thee before," rep ed the holy
martyr Adrian, "that I have not lost my reason, but have regained it and
am prepared to die in th life. The emperor asked "W lt thou not offer
sacrifice and worship the gods, as I and all with me worship them and of
fer up sacrifice to them?" "The fool," answered Adrian, "if thou art in
error, wherefore woudst thou also lead others into the same error? Thou
woudst not only bring destruction upon thyself, but upon the whole nation
which obeyeth her thou shalt ruin it utterly, advising and forcing men to
worship man made gaven images, forsaking the true God, the Creator of
heaven and earth." "Dost thou thus consider our great gods feeble?" asked
the emperor. "I call them neither feeble nor strong," replied Adrian, for
they are nought."

Enraged, the tyrant then commanded that he be beaten with rods. The blessed Natalia, hearing that her husband's beating was beginning, informed the holy martyrs thereof, saying: My lord hath begun to suffer! And the saints straightway began to entreat God on his behalf, that He might strengthen him amid his torments. The emperor commanded the torturers to declaim: "Blaspheme not the gods!" And while they were beating the martyr, he said to the emperor, 'If I am suffering because I blaspheme gods who are not gods, what torment awaiteth thee for blaspheming the true and living God?' "Apparently, thou hast learned to speak so boldly from those liars," said the emperor. The martyr said, 'Why dost thou call liars them that are guides to salvation, who lead us to everlasting life? Ye are yourselves great charlatans, for ye lead the people to damnation."

Filled with wrath, Maximian commanded four mighty torturers to beat the martyr savagely with heavy clubs. And while they were beating Adrian, he said: 'The greater the torments thou devisest for me, O Tyrant, the greater the crowns I shall win for them!' And the blessed Natalia conveyed to the holy martyrs all that passed between the emperor and Adrian.

"Take pity on thy youth," the tyrant continued to exhort the tortured man, "and call upon the gods! Wilt thou perish in vain, and of thine own will? My gods are great, and I sympathize greatly with thee, seeing how grievously thou art suffering, and how thy comeliness is being destroyed!" "I am sparing myself," replied the martyr, "lest I perish utterly. Call upon the gods," the tyrant pleaded; "they will have mercy on thee, and will restore thee to thy former rank. Thou shouldst not be compared with those who were with thee in bondage, for thou art a noble personage, the son of renowned parents; and, though young, art yet worthy of great honors. But those prisoners are paupers, of mean lineage, and stupid ignoramuses." "I know that my lineage and generation are well known to thee," answered the martyr, "but if thou wert aware of the generation of those holy men, and the rich rewards which await them, thou wouldest be one of the first to fall at their feet and ask the to pray for thee, and thou wouldest with thine own hands destroy thine own animate gods."

Angered all the more, the tyrant commanded four stronger ones to beat the martyr's belly. And they beat the saint until a stormy burst of entrails began to fall out. Seeing this, the tyrant commanded them to stop beating him. The blessed Adrian was a young man and lean of body, only twenty-eight years of age. "Dost thou see how I am spared?" asked the emperor said to him. "Thou hast but to utter a single word to the gods, and straightway they will be merciful to thee and I will send physicians to treat thy wounds, and this day thou shalt be in the imperial palace!" But the martyr responded with a just pronouncement:

are of physicians, and that w^l dwe in thy pa ace, and if thou sayest that thy gods wil be merciful to me, then let them tel me with their own mouths what they w^{sh} to give me, let them say what benefact ons they are promising me! And when hear their words, w^l offer them sacrifice and worship them as thou dost desire." "But they cannot speak," replied the emperor. "If they cannot speak," said the martyr, "then why dost thou worship them, dumb and inanimate as they are?"

In rage and re, the tyrant commanded that Adran be again channed to the other pr sorers and locked in the dungeon, appointing the day when they would al^l be brought to trial. Then the soldiers, laying hold of the holy martyrs, dragged some for h, others, who were debilitated by their body sufferings, and unable to walk. They carried The holy Adran they ed, and a were again incrcenated in the prison.

The blessed Nata ia encouraged and comforted him. Embracing him, she said. 'Blessed art thou, my lord, that thou wast vouchsafed the lot of the holy martyrs! Blessed art thou, ight of mine eyes, for thou art suffering for H m that suffered for thee! Behold, now thou art going to see His glory and become a partaker thereof, for he that sharer H s sufferings wil be a partaker of His glory!"

During this conversa on, Nata a soaked his blood up in a cloth and apointed her body therew th. And the holy martyrs rejoiced greatly at the laorous endurance of Adran and, drawing n to him, they kissed him saying. Peace be to thee, brother! A man who could not walk because of the severity of their wounds by of the f^r had crawled to him, so as to kiss him and a told h Help me in thy end, beloved brother, for thy name hath been entered a the list of the true servants of God!"

"It is case, ser^r et I have repented Adran, for ye shall not for ever be for me, but ye will the Lord for me, the remanent of my life, and I will not leave the dev l, as long as I live."

He said to the emperor, "I am here before thee, and I fear not that I shall be beaten, or even killed, for I have done nothing but the tru, and I have done it with thee!"

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Learning that many women were coming to the prison and ministering to the prisoners, applying salves to their wounds, the impious emperor forbade them entry thereto. Seeing that the women could no longer go to the martyrs, the holy Natalia sheared the hair from her head, dressed in men's garments and, entering the prison in the guise of a man, herself ministered not only to her own husband, but to all the other holy martyrs.

Binding up the wounds of the martyrs, she sat at Adrian's feet and said "I pray thee, my lord, be mindful of our union, and my presence by thy side during thy suffering, and my desire that thou shouldst wear crowns. Pray to the Lord Christ our God, that He take me with thee, that as we lived together in this sorry life which is full of sins, so may we also live together inseparably in that blessed life." I pray thee, my lord, when thou standest before Christ the Lord, make supplication to Him first concerning me; for I believe that whatsoever thou askest, the Lord shall give thee, for thy prayer pleaseth Him, as doth thine entreaty. But thou knowest the impiety of this people and the godlessness of the emperor, and fear that they will force me to marry another, an impious man and a pagan. Then would my bed be defiled and our union broken. I beseech thee, preserve thy spouse, as the Apostle teacheth, grant as a reward for chastity that I might die with thee!"

Having said this, she rose and again ministered unto the saints, giving them food and drink, and washing and binding up their wounds. The pious women, learning that Natalia was ministering unto the saints in male apparel, likewise sheared the hair from their heads, following her example, and, dressed in men's garb, entered the prison as before and ministered to the saints.

But when it became known to the emperor what the women had done, and also that the prisoners had weakened greatly as a result of their infected wounds and were barely alive, he commanded that there be brought to him at the prison an anvil and an iron hammer, that he might break the shins and arms of the martyrs, saying to them "Let them not die the violent death usual for such men." And when the torturers and executioners came to the prison with the iron hammer and anvil, Natalia, seeing this and discovering the reason for their arrival, greeted the servants with the entreaty that they begin with Adrian, since she feared that her husband, seeing the cruel torture and death of the other martyrs, would become afraid.

The torturers assented to Natalia's request and went first to Adrian. Then Natalia, lifting up her husband's legs, placed hem on the anvil, with a mighty stroke, the torturers shattered the martyr's shins and broke off his legs. "I beseech thee, my lord, thou servant of Christ," said Natalia, "while thou art yet alive, stretch forth thine arm and let me not break

t, and thou shalt then be equal with me, neither you who have suffered more than thee! The holy Adrian snatched her husband's arm from her, striking it, set it upon the anvil. The master striking the arm mightily, broke it off, and straightway the boy, or an surrendered his soul into the hands of God, unable to endure further torment.

When said the holy Adrian, the master went away, and hastened to the other martyrs, but they themselves passed their arms and hands in the furnace and said, O Lord, receive Thou our souls.

Thereafter the impious emperor intended that the bodies of the martyrs be burned, that they should not take them up. O utrearing of the emperor's command, he passed off a secret y took her husband's arm and hid it on her person, so that it could not be burned.

When the servants of the tyrant came to he and bore the bodies of the holy martyrs out from the prison, he cried, O holy Natalia and the other pious women followed after them who gathered up the martyrs' blood in their costly garments and in bands of cloth. To preserve it, they anointed their own bodies therewith. After the women purchased from the servants the martyrs' garments, which had been dyed with the blood. When the bodies of the saints were cast into the conflagration, the women cried out with tears, Remember us, O our masters, in your everlasting repose! But the holy Natalia drew nigh even unto the fire, to cast herself thereon, desiring to offer herself up with her husband as a sacrifice unto God, but she was restrained.

Suddenly a tremendous clap of thunder was heard, lightning flashed, and heavy rain began to descend, which flooded the whole site with water and extinguished the fire itself. Seized with fear, the impious torturers took to flight, and many of them fell dead on the road, struck down by the lightning.

When the servants of the tyrant had been scattered, those faithful men who were with the holy Natalia and the other women extracted the bodies of the holy martyrs whole from the ashes, they had not been harmed in the least by the flames, and even their hair was unscathed.

A certain pious man and his wife, falling down before Natalia, began to entreat her and the rest of the brethren, saying: We live on the outskirts of the city in a solitary place; we loathe godlessness, and can no longer bear to look upon the cruel bloodbath brought about by the impious emperor, wherefore, we no longer desire to remain in this place and are moving to Byzantium. Give us the bodies of the holy martyrs, and we will take them aboard a ship, conveying them with us far from here, and there we will preserve them until the death of the impious Emperor Maximian. After his death, if we still be alive, we shall return and bring hither the bodies of

the saints, that they may be honored by all. For if they remain here now, the emperor will order them burned, and ye will be forced to betray the bodies which God hath preserved from the conflagration by this rain." All agreed, and the bodies of the martyrs were taken aboard a ship, to be conveyed to Byzantium, and the winds favored the departure of the vessel.

Meanwhile, the holy Natalia dwelt in her home, treasuring the arm of her husband, the holy Adrian, which she, having anointed it with costly myrrh and wrapped it in a purple cloth, had placed in the head of her bed, a fact which none of her household knew.

When some time had passed, a certain prominent man, the commander of a thousand soldiers, desired to wed Natalia, for she was young, beautiful, and rich. He petitioned the emperor to permit him to take as his bride the spouse of Adrian, and the emperor consented to this marriage. The bridegroom straightway sent eminent laudes to Natalia with the offer of his hand, but Natalia told them, "I am happy that such a man would have me to wed; but I ask you to wait for three days, that I might prepare myself, since I have not expected that anyone would wish to enter into marriage with me so soon." Thus saying, the blessed Natalia made her plans to flee to that place where the bodies of the martyrs had been taken.

Having sent the women back to the commander and reassured them, she herself, entering into her sleeping-chamber where the arm of St. Adrian was kept, fell to the ground and cried out to the Lord with weeping. "O Lord our God, God of the sorrowful and contrite of heart: look down upon me Thine handmaiden, and do not permit the bed of Thy martyr Adrian to be defiled. Forget not, O Master, the sufferings of Thy servant, which he endured for the sake of Thy name! O merciful Lord, remember the breaking of the shins and the striking off of the arms of him and Thine other servants, which they endured for Thy sake, and let not their sufferings be in vain. For their sake, take pity on me, and permit me not to remain living with Thine enemies. O Thou Who didst deliver those saints from the fire, deliver me also from the intentions of this vile man!" And while she was praying thus, from exhaustion and from grief Natalia began to nod and fell into a light sleep; and lo! one of the holy martyrs appeared to her in a dream and said: "Peace be to thee, O Natalia, handmaiden of Christ! "Know thou that God hast not disdained thee, and we also have not forgotten the labors which thou didst show forth in nursing us during our imprisonment, standing in the presence of Christ, we are beseeching Him that He command thee right quickly to come to us. The blessed Natalia asked him: "Tell me, holy martyr, whether my lord Adrian standeth with thee before the Lord Christ?" And the martyr replied: "He took his place before the Master even before we did! But do thou make haste to take ship."

at day, and say whether our bodies are there the Lord will appear to thee, and He will lead thee to us!"

Awakening from sleep, the holy Natalia straightway left all behind and, taking on the arm of the holy Adrian, departed from her home. Arriving at the shore of the sea, she beheld a ship which almost seemed to be awaiting her, which was due to set sail for Byzantium. And, boarding it, she saw thereon people of both sexes, and at the Christians fleeing from the persecutors of the impious Emperor Maximian, and she gave thanks to God.

But the commander, fearing of Natalia's flight, asked the emperor for the aid of some soldiers. Boarding another ship, he set out in pursuit. But when his ship had sailed but a thousand stadia from the shore, the sea was smitten with a contrary wind which drove the ship back to the shore, to the place whence it had sailed, and it sustained much damage, so that many of those on board drowned. But the ship of the Christians, whereon was St. Natalia, sailed on without any mishap. At midnight the devil appeared to the Christians of Natalia's ship. He took the form of one sailing on a ship out of the east, having with himself some others in the guise of sailors. And the devil asked the Christian sailors, calling to them as would a heathenman: "Whence hail ye, and whither are ye bound?" And the Christians answered, "We are from Nicomedia, bound for Byzantium!" And the enemy said to them, "Ye have wandered off course, after your course to port." Thus saying, the devil wished to deceive them and bring about their destruction. And the Christians, believing this lying counsel and believing that those whom they had encountered were really sailing out of the east, began to turn sail and ship to port, but suddenly the holy martyr Adrian appeared to them, radiant with light, and he cried out with a loud voice: "See by the course ye were following before, and hearken not to the words of the enemy who doubtless is preparing destruction for you!" Thus saying, the martyr appeared to go before them across the water, and the devil vanished with his ship.

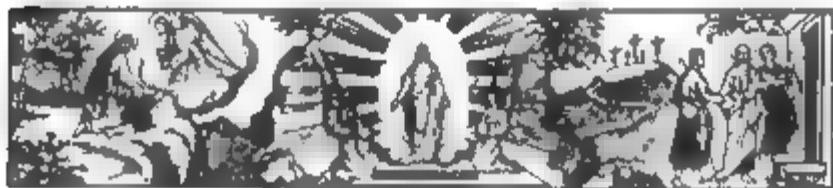
The blessed Natalia, having risen up beheld the holy Adrian going before her ship, and she cried aloud: "Behold my Lord!" And straightway the saint became invisible.

A favorable wind blew, and the voyagers arrived in Byzantium by sunset and anchored offshore, close to the site of the church in which the bodies of the holy martyrs had been interred, and the passengers disembarked in joy. Approaching the bodies of the martyrs in the church St. Natalia fell down before them in ineffable gladness, kissing them and shedding tears of joy, and laying the arm of St. Adrian next to his body, she knelt down and prayed at length. Then when she had finished, she rose up and

greeted the brethren and sisters in one tribe, for many Christians were assembled in that place. The relatives of the saint went into their homes, and besought her to rest herself somewhat. They said that she was very weary from the long sea voyage. And while she slept soundly, the holy Archangel appeared to her in a dream and said her: "It is well that thou hast come hither, O handmaid of Christ and daughter of the martyrs. Come thou to the rest prepared for thee by the Lord. Come and receive thy due reward!"

Awakening, the holy Natacha related her dream to the Christians there and asked them to pray for her. Thereafter, she fell asleep again. In an hour's time, the faithful came to rouse her, but they found that she had reposed, for her holy soul had departed to rejoin the rest with the Lord. Thus, soon after the sufferings of the martyrdom, the holy Natacha completed the course of her life here on earth, spilling her blood. Much had she suffered in this life, after having tried to help person and watching their torture and death. Now, she is in her home and native land, and she stands even now amid the hosts of martyrs before Christ our Saviour, to Whom, with thanksgiving and in every instant, be honor and glory, now and ever, and unto the ages of age. Amen.

[Translated by the staff of ORTHODOX LIFE from The Lives of the Saints in the Russian language, as set forth in the Menology of St. Dmitri of Rostov (Moscow Synodal Press, 1911), August Vol. 1, pp. 441-462]



ORTHODOXY OR ... ?

It is note the general policy of LIVING ORTHODOXY to comment in events in parishes outside the jurisdiction of the Russian Orthodox Church Outside of Russia. However, a recent sequence of happenings affecting the claim to its title in a parish of the Orthodox Church in America demands some notice...primarily, that it may be brought to the attention of those within that jurisdiction who may be unaware of the form of 'orthodoxy' toward which it seems to be growing.

Item: the priest who was recently sent to serve one of the "OCA" parishes in the south is a Roman Catholic priest who was made 'orthodox' simply by 'vesting' his Roman Catholic baptism, confirmation, and ordination were supposedly converted to Orthodox mysteries by the mere act of placing upon him Russian vestments. While there is, to be sure, a unfortunate precedent to such a rite in the past history of the Orthodox church, the practice is at best highly questionable.

Item: in some parish frequently referred to orthodoxy as parishes from the Roman Catholic church, using the Rite for the RC Ep. and converts. Again a questionable practice, at best, given the manifest and ever-growing trend of Rome toward heresy and apostasy. But that is not all... from the Rite were omitted the renunciations of the heresies of Rome---in effect, a declaration that Rome is not in heresy, and an affirmation of the recent declaration of an 'orthodox' hierarch that 'we Romans and Orthodox) are the same'.

Item: in this same parish, it was deemed necessary to insert into the minutes of the mission committee the observation that a certain family which had long since left the mission in favor of true Orthodoxy was 'not happy according to calls (the priest) has received' and the admonition that 'members of our parish should not pray with them in their home because they have established themselves as the only Orthodox group in town.' Curious, at best, as the family in question has in fact sought out true Orthodoxy and undertaken to prepare the way for the regular keeping of an Orthodox liturgical life in the city in question, in collaboration with others who have the same concern.

None of this would be worthy of comment, perhaps, were it simply a matter of local aberrations, which one could hope would in time be corrected by the appropriate authorities---or if it made no claim to pre-

sent to the people that is to say to the Orthodox. But in fact, the existing "Orthodox" are a heretical minority of the OCA and in the eyes of the knowledge of the Orthodox corrective action has been taken with regard to the defacement of the substantial identity of Orthodoxy by KOMO. That is to say - in defiance of traditional norms of the church. It can easily be assumed that such events, if not already the norm, are the sign of things to come in the "OCA".

The only worthy purpose to be served by his sad commentary is for us to alert others of the necessity of seeking out and saving their place under the fatherly care of the true Orthodox who distinguish between them and the heretics - those who have withdrawn from the pretension to be Orthodox. This is the care of the Orthodox who are among us, omnipresent and all-powerful. May those who have ears hear and take action.

LETTERS FROM OUR READERS

Dear Brothers and Sisters:

(Enclosed a check) to renew my subscription to your magazine which I find very helpful in my work. I live 10 miles away, in London, Eng. Ind. I object strongly to the fact that you need donors for the ORTHODOX CATHOLIC CURTAIN. I therefore enclose my check for \$100.00 to my brother or sister at the Seminary. If you would like my Christian name of the Orthodox in the Seminary, please let me know that I could pray for him or her by name. It would be most feel a special affinity with our people here since we are so to speak. I belong to the Parish of St. George in London here in exile. ... May God bless you and keep you in His love.

Theodosia Gray
Uppsala, Sweden

Dear Fr. Gregory and Macushka Anastasia.

I loved the recent issue of your magazine.

It is excellent.

yea It often goes under the cross represents
of Calvary where Jesus and we were crucified.
was a great air by the ground, it flew, and got and
tually drenched the skulls of Adam and Eve, saving redemption. If
one goes to the Holy Land today, one can go underground and see the
place where this event took place.

Maria Russell
Seattle, WA

Dear Fr. Gregory:

[...] With special interest I read "The Sacramental Life". Top book on such a difficult aspect of the Church. Small points needing clearing up for the benefit of readers: p. 72... 'even in some sense of becoming God': it may not make a strong enough distinction of Essence & Energies of God, or maybe I didn't follow it properly; p. 29... the 'rock' in the verse quoted has been interpreted by the Fathers of the Church as the Faith which St. Peter expressed. Perhaps good to quote Bible verses in next edition instead of contents of brackets. Overall a too cheap book. [...] Yours in Christ,

Kyriakos
Bondi Beach, Australia

Dear Fr. Gregory,

I've been meaning for a long time to write to thank you for being so kind as to send LIVING ORTHODOXY to me here at Lesna. I'm not the only American, and we also have an English nun, and several Russians who speak English, so everything gets passed around and LIVING ORTHODOXY enjoys a wide circulation. We were especially interested to learn about the New-Martyrs of Alaska, and the Russian 'cradle Orthodox among us learned a lot from the 'Letters from a Convert'. Having little idea of what an individual goes through in becoming Orthodox, they helped us to better understand the converts in our convent. When they are printed as a booklet, I'd very much like a copy.

With love in Christ,
An unworthy novice,
Elizabeth
Lesna Convent, France

HOGAR DE NIÑAS

Religion that is pure and undefiled before God and the Father
is this, to visit orphans and widows in their affliction.....
(James 1:27)

An important Orthodox mission is found in the countryside outside Santiago, Chile. A small convent of three nuns and several young novices maintains a home for orphan girls, known as the Hogar de Niñas de San Juan de Kronstadt. There are a dozen or so buildings of simple construction, which include a dormitory for the girls, quarters for the nuns, a chapel, a school building, kitchen and dining rooms, etc. The site is in a country setting with a view of green mountains around it.

This convent, dedicated to the feast of the Dormition of the Mother of God, had its beginning in the Holy Land by a Russian woman, the Rev. Abbess Alexia, and her niece, M. Xenia, who gathered sisters around them to live together in service to God. The sisters suffered many hardships and trials due to poverty, war, and, later, harassment of the establishment of the State of Israel in 1947. With God's help they remained steadfast in their love for God and the monastic life.

In June 1958 the convent left the Holy Land and, in time, arrived in Chile to begin a mission for Orthodox Christians in a country predominantly Roman Catholic. The orphanage, as it is known in 1967, grew from poor and humble beginnings, taking in homeless and needy girls as God would send. Several of the original sisters of the convent have since reposed, the founding Abbess, M. Alexia, repose in July 1967. The Rev. M. Lillianne is the present Abbess, and M. Xenia now in her 90's and M. Johanna are all that are left of the convent. The mission is in need of workers and women to join the staff. It calls out for women who desire a vocation, as well as labor in the harvesting of crops and garden work. Fr. Benignus sometimes serves a meal in the convent grounds, and Mass in a nearby neighborhood church.

The orphanage consists of girls from broken homes and poor relatives, and works with the National Council of Mothers. When little orphan girls and sends them to the convent for training. Girls are baptized Orthodox, newcomers receive baptism before Baptism. Today there are forty two girls ranging in age from three to eighteen.

The labor of the girls is to meet the many and urgent needs of children of all ages—such as to teach good and proper behavior, to meet the emotional needs of religious upbringing, etc.—is a tremendous one, especially in so small a Convent. Thus, the earnest call for prayer is given to them in their struggles.

In addition to this great task of raising children, in 1959 the convent also established a "Obed" school, an elementary school for neighboring children, situated on the over land. There are 245 students including the school-age orphan with eight grades. Teachers are hired from the lay community. This school is a vital mission—not only is it the only school in the area, but it also serves as an effective outreach for Orthodox Christianity. Word has reached IVERING ORTHODOX that even Roman Catholic families in the area, desiring a sound religious instruction for their children, have asked the convent to provide catechetical studies for them.

In recent years there has occurred an extremely difficult financial crisis for the school. Because of lack of funds the school was threatened with being closed down. The situation became desperate but, with God's help, some financial help was secured from the Chilean government to help pay the teachers.

The monthly expense of running the orphanage and school is very high. Besides food, clothing, medical care and education of 42 girls, the convent cares for a few elderly lay-women. The convent owns a few farm animals 2 cows and 2 pigs and a variety of fruit trees. As a supplement to their small funds cookies, jams, and embroidered items are sold. The girls are trained in these skills. But these efforts can only offer small help to their financial need. A recent visitor reported that the buildings are clean, but poor and in obvious need of repair. A plan to bake and sell bread is unable to develop fully for lack of money to build a suitable bakery which would provide a substantial income as well as food and a trade for the girls. The hope is that the bakery will allow the convenant to help the more deserving Eliman family. The budget is simple and plain, yet the cost of \$80.00 per month expenses for 42 girls is great. Financial assistance, in spite of additional expenses, is dire from Chilean authorities and the people of Ivering and surrounding communities, let each one give what he can. I also pray for our dear

sion in Chile.

[This article has previously appeared in ORTHODOX AMERICA in this country and in THE SHEPHERD in England, we repeat it here in the hope that it will reach additional brethren, who may give of their prayers and resources...and possibly their lives...and perhaps remind even those who have seen it before of the real need of our sisters and their helpless charges in Chile. Donations may be sent directly to The Convent of the Dormition, Assilla 14493, Correo 21, Santiago, Chile, or (to minimize the costs of exchange) they may be sent to Agape Community for consolidation into a single check. As this issue should reach most of our readers shortly after the Feast of the Dormition, this is an especially appropriate time to remember the sisters and orphans.]

CONCERNING THE VENERATION OF THE MARTYR-KING EDWARD

On 9/22 July 1982, the Synod of Bishops of the Russian Orthodox Church Outside of Russia HEARD the oral report of His Grace, Bishop Gregory, to the effect that, after the question was raised at the Council of Bishops concerning the verification of the correctness of the introduction of the name of the martyred King Edward of England into our list of saints, it has become clear that His Grace, Bishop Constantine, the president of the Commission, acknowledges the correctness of the decision, Bishop Mark, who at first had doubts, has agreed with the former decision after having been acquainted with the historical information compiled by His Grace, Bishop Gregory, who cited a list of names of Western saints of the same period who have long been included in our list of saints (among whom are St. Ludmilla, St. Wenceslaus of Czechia, and others). Mr. Palmer stated that, due to illness, he is unable to undertake the study of the question at hand.

RESOLVED. In view of the fact that none of the members of the Commission appointed by the Council has expressed himself against the veneration of King Edward as a martyr, the Synod of Bishops decides that the further study of the question of whether King Edward is a holy martyr is to cease, and the former decision concerning permitting his veneration is to remain in force.

[Extract from the Minutes of the Sessions of the Synod of Bishops as tested as to accuracy in part by The Rt. Rev. Bishop Gregory, Secretary of the Synod.]

AGAPE COMMUNITY NOTES

Very brief this issue...space is limited! The summer has been good to us, and we continually rejoice in the Lord's bounty. We have been much blessed by His kindness and the generosity of His people, and must take the opportunity to express our thanksgiving for at least some of these blessings (we always fear to do this, for inevitably we fail to mention something which we ought to have!). An all too brief visit by Fr. Leonty from Holy Trinity Monastery, our Matthew's adoptive godfather and dear friend, was made possible by the visit of another friend, Fr. John Horne of St. Petersburg, who provided transportation down. This visit was capped by a mission trip to Birmingham, AL, for the celebration there with Fr. Leonty of the Akathist to St. John of Kronstadt during the week, followed on the weekend with the celebration of the Vigil and Divine Liturgy for Sunday. Further such visits are anticipated in the future, and anyone interested should make contact for information concerning the regular weekly readers' services now being held there and future priestly visits.

That trip was made possible both by the generosity of the faithful in Birmingham and by the kindness of the brethren of Holy Protection Monastery in Oklahoma City. The old Chevy II having definitively died, the brethren there kindly volunteered the gift of a 71 Old station wagon---provided it could be made roadworthy. After several telephone conversations, Fr. Gregory donned a pack loaded with tools and took to the road, thumb up, at Nashville. First experience in hitchhiking in true clerical garb; conclusion: successful. The trip out took 3 hours longer than the drive back. The cassock proved to be neither an advantage nor a disadvantage, so far as the mechanics of the 'trade' were concerned, measured against past experience. But one significant difference was notable: nearly all the rides were with people anxious for one reason or another to talk with a priest (and this in 'Bible-belt' country!). The car was successfully started and driven back home --- but we now discover it has a burnt valve...a near-fatal disease for a car of its age and mileage. While it will serve for the time being (at the fearful gas consumption of 10mpg!), the search is still on for a suitable vehicle for use in the Community's work.

During the past weeks, we have also been blessed by the arrival of numerous icons for the Temple, some of them the result of the patient labors of our generous benefactor Luke Gehring of Minnesota, others of the kindness of two of the Church's monastic establishments. Suffering

Recently, rereading her Life for
the first time since our glorification in her honor, we put out
to find icons of the saints elsewhere...and now have three! We al-
so received in icons of the Martyr Pope St. Sixtus I of Rome (of
whom the Temple is possessed of a relic), of the Martyr St. Sebastian
(of whom we also have a relic), of St. Justin the Martyr and Philoso-
pher, of St. Juvenal and of St. Peter the Aleut, the first American
martyrs, and of St. Pantileimon; further, we have received a hand-done
epitaphion for the Dormition of the Mother of God...which now awaits
someone with the appropriate skills to prepare an embroidered cloth
upon which it can be mounted.

With fall looking at us around the corner, we are aware of how much we
had hoped to get done this summer...and how little of it is done! Des-
pite the improbability of it, we still hope that it may be possible
to spend some time this fall in 'Orthodox country' in the northeast,
visiting with our brethren in the monasteries and parishes there—for
this is important to our own spiritual well-being; and so are aware of
how little time is left. But we still have hopes of entering the win-
ter with a much better house than before, and perhaps even yet of get-
ting some work done on the spring (which badly needs to be excavated
and enclosed) before being tied down to firewood-cutting and the task
of keeping warm. We also approach the winter with some changes in the
livestock situation. After carefully analyzing the matter of chickens,
we have come to the conclusion that for us, at least, they are a luxu-
ry we would be better off without. Given the long spaces of time dur-
ing which the eggs cannot be used because of the fasts, the impossi-
bility of marketing the surpluses during those times because of our
location, and the cost of feed...eggs wind up costing us about \$2/doz.
So we are trying to make arrangements to pass the chickens on and pro-
cure a source of farm-fed eggs during the times we need them...we are
spoiled on 'real' eggs and could not easily adapt to the egg-factory
variety! We also enter the fall with a new-born: our pony Molly gave
birth to a beautiful Appaloosa-marked foal (mostly horse and only 1/2
pony) several weeks ago, and 'Milly' (a filly out of Molly!) is doing
well and promises to grow into a fine mare—for breeding, riding and
working. For all these and His many other blessings, Glory be to God!

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FROM THE FATHERS

From the "Martyrdom of SS. Perpetua and Felicity at Carthage", AD 203:
"A few days after, as we were all praying, suddenly in the midst of prayer a voice burst from me, and I named Dinocrates: and I marvelled that he had never come into my mind till then, and I grieved when I remembered what had befallen him: and I felt at once that I was in a position to pray for him, and ought to do so. And I began to pray much for him and to make moaning to the Lord. Straightway that same night it was shown to me on this wise: I saw Dinocrates coming out of a gloomy place, where there were many others besides, exceedingly hot and thirsty, with his countenance dirty and wan in color, and the wound in his face which he had when he died. This Dinocrates had been my brother in the flesh, of seven years old, who had been ill and died a bad death with cancer in the face, so that his death was a horror to everyone. [The reason for which Perpetus had not previously prayed for her brother was, no doubt, that he had died unbaptized.] For him then I prayed: and between him and me there was a great gulf fixed, so that neither of us could go to the other. Next, in the place where Dinocrates was, there was a basin full of water, with the brink too high for the boy's stature, and Dinocrates was stretching himself up as if to drink. I was sad that the basin should hold water, and yet he should be unable to drink because of the height of the brink of it. And I awoke, and understood that my brother was in trouble. But I was confident that I should be able to help his trouble, and I prayed for him every day until we went across to the prison at the barracks. It was then the birthday of the Caesar Geta: and I prayed for my brother every day and night, groaning and weeping that he should be given me. On the day when we remained in the stocks, it was shown to me on this wise. I saw the place which I had seen before, and Dinocrates with his body cleansed, and well-clad, taking his refreshment. And where the wound was, I saw the flesh closed up: and the basin which I had seen before, I now saw with the lip lowered to the boy's waist; and the water ran over from it without ceasing; and on the brink was a golden stoup full of water: and Dinocrates went up and began to drink from it, and that stoup failed not to be full. And when he had had enough, he went away to play after the manner of children, rejoicing. And I awoke. Then I understood that he was removed from his suffering."